A U M

A temple indeed should be adorned with gifts, but the soul with discipline.
—IAMBLICUS.

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ISIS UNVEILED
CENTENARY ANNIVERSARY EDITION

THEOSOPHY takes pleasure in announcing to its readers, to all Theosophists in every country and of every race, and to all believers in spiritual and intellectual evolution, the Centenary Anniversary Edition of ISIS UNVEILED, the first of the great Treatises by H. P. Blavatsky, the Messenger of the Masters of Wisdom for the inauguration of The Theosophical Movement in this Cycle.

Isis Unveiled was first issued at New York City, U. S. A., in 1877, over the imprint of J. W. Bouton, the publisher. The present edition is a photographic facsimile reproduction, word for word, line for line, page for page, of the Original. Its exact authenticity can therefore be wholly relied upon. For the convenience of Students the two volumes of the Original Edition are here bound in one book, and printed on thin opaque paper whose bulk is not appreciably greater than one volume of the Original Edition. In addition to the exact reproduction of the Original Text, the new edition also reproduces the Original Index. There have been added a Publisher's Preface, and a Supplemental Index —both of which will, it is hoped, be of great value to all Students of Theosophy in enabling them to grasp the historical sequence and the philosophical continuity of the Teachings recorded by H. P. Blavatsky. *Isis Unveiled* and *The Secret Doctrine* are, both of them, serial instalments, along with the other Theosophical writings of H. P. Blavatsky and her Colleague William Q. Judge,

of the WISDOM-RELIGION of the Masters of The Theosophical Movement. They comprise, in their completeness, the sum-totals of all past presentations of portions of the WISDOM-RELIGION, together with such additional Teachings as are required to meet the needs of the incarnating Egos who constitute the fore-runners of the coming Sixth Sub-Race of our Humanity. Examined apart, and read or studied as separate books and articles, the original impulse and the original inspiration are lost to the inquirer, however sincere and intelligent. *Initiation into perceptive Mysteries is through assimilation of the synthetic philosophy of the Masters of Wisdom.*

That this has been missed, alike by the zealous but over-confident, by the indolent, the superficial, and the self-seeking—is all too evident from the state of the Movement among Theosophists at large. From the very beginning of the Movement, many of those drawn by Karmic inheritance within the sphere of its attraction have wasted their substance by riotous psychic and mental indulgence of uneradicated tendencies brought over from former lives. Others in multitudes have been content to take for sustenance what was given for seed as well, and have paid no heed to their divine duty to do by others as had been done for them. All these have missed the continuity, the completeness, the germinal nature inherent in the philosophy as a whole—for the birth of that Nucleus of universal brotherhood through its spiritual reproductive power in the individual reincarnating Egos. Thus the one Light of the philosophy never illuminated their studies; they saw only by its spectral fractionations in their own aims and objects; hence the many dissensions and divisions, the many conflicting sects and schisms which have sprung up among Theosophists and among Theosophical teachings. The only rational and practical, because the only philosophical, hope for re-union and fraternity among all who would be *Theosophist* in more than belief or profession, in more than name and organization, must of necessity lie in a return to the forsaken lines of teaching and example placed before them by the great Messenger. *Isis Unveiled* was written and published in the earliest days of the Parent theosophical society, before there was any growth of tares in the field of the Movement.

In America, William Q. Judge, and in India, Damodar K. Mavalankar, recognized the pure Light of impersonal philosophy in the Messenger, the Message, and the Mission of the Masters of Wisdom. By that clear light they found their way to the Source

and Custodians of the Wisdom-Religion. Thus a Link was made between the world of men and the world of Masters—a Link which held after the death of H. P. Blavatsky so long as William Q. Judge lived and labored.

Taught by them and by their writings, Robert Crosbie acquired a Theosophical Education. When the time came for independent devotion to the Cause of Theosophy, then discredited in the world because of the discredit brought upon the Movement by sectarian societies and their leaders, Mr. Crosbie took upon himself the resuscitation of the forgotten Mission, the restoration of the forgotten Message, of H. P. Blavatsky and William Q. Judge. The United Lodges of Theosophists, the thousands of individual Associates the world around, owe to him their recovery of the Spiritual path to the ancient Eastern Wisdom. With the publication of *Isis Unveiled* the originally recorded Message is now restored in its entirety. It remains for Theosophists everywhere to avail themselves of the pure waters of the pristine Philosophy, to work for its assimilation and propagation, and Unity will have its renaissance in the Theosophical Movement as infallibly as Unity was lost—under Law, as both birth and death are under Law.

The "Impassable Wall"

Selfishness, the first-born of Ignorance, and the fruit of the teaching which asserts that for every newly-born infant a new soul, *separate and distinct* from the Universal Soul, is "created"—this Selfishness is the impassable wall between the *personal* Self and Truth. It is the prolific mother of all human vices, *Lie* being born out of the necessity for dissembling, and *Hypocrisy* out of the desire to mask *Lie*. It is the fungus growing and strengthening with age in every human heart in which it has devoured all better feelings. Selfishness kills every noble impulse in our natures, and is the one deity, fearing no faithlessness or desertion from its votaries. Hence, we see it reign supreme in the world and in so-called fashionable society. As a result, we live, and move, and have our being in this god of darkness under his trinitarian aspect of Sham, Humbug, and Falsehood, called Respectability.

—*H. P. B.*

UNSECTARIAN THEOSOPHISTS

THE world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. This is a truism which every thoughtful man must recognize at sight—but the recognition has never yet prevented the human mind from falling into the pit of sectarianism. What *is* needed is that thoughtful men everywhere, but particularly thoughtful Theosophists, should inquire into the nature of this basic human tendency to "take sides" on every subject—and most markedly of all, on those propositions which treat of Man and Nature, the relation between them, and the course to be pursued by the individual human being in his attempts to solve the great Mysteries of Life, of conduct.

"Sensible men," wrote Disraeli, "are all of one religion," and in so writing gave expression to a profound truth in respect to human nature as well as to the nature of religion everywhere in all times among all classes of mankind. For religion, no matter how named, or from what ostensible source derived, proceeds in fact from human, not from divine instrumentalities. It is the apotheosis of the good and evil qualities in human nature. The God and gods, the Devil and the demons of all religions, manifest the essential human characteristics *in excelsis*. God is *all* good; the Devil is *all* bad; both are wise to perfection in their respective domains: Man, neither all good nor wholly bad, is the chief concern of both God and Devil and all their ministers and minions. Thus, Man's business is to make the best of a bad bargain, and trade to the best advantage possible for himself between the two competitors for his patronage. "Sensible men," then, do as Disraeli himself did, for he practiced what he preached: they deal with human nature in religion as they deal with human nature in politics, in business, in social affairs, in all the relations of life—first as a matter of necessity till they shall have achieved affluence for themselves, and then as a game to be played for larger and larger stakes. What else is a man to do with his energies, his powers, his knowledge, his abilities, than first to save himself and then to save others? There is no other road to take in human life than this, save to sink into apathy, or self-indulgence, or vice; and "sensible men" see the senselessness of racial and individual recidivism.

All this is at its best but enlightened selfishness, and the self from

which it issues is, as Theosophists believe, not the true Self of man and of nature. All religions are the expression of the *human* conception of the highest and lowest, the good and the evil in Life here and hereafter. Beyond this ultimate "pair of opposites" no religion goes, because religion can no more rise higher than its source than can Human Nature penetrate the arcana of its own Being. So long as we regard ourselves as personal beings, so long must we continue to Personify whatever in Nature may be either higher or lower than human nature. God is, from every point of view, the personification of Self as human beings conceive of self, the God of our religion differing from the gods of other religions as our idea of our Self differs from our ideas of other selves. *Our* God comes first in the Pantheon, as *our* Self comes first in our human relations. This is the psychology of the human soul, and is but the image, or the shadow, of the Reality.

Nowhere are the Great Teachers, whether Buddha, Jesus, or the Masters of Wisdom, regarded or studied as Psychologists in the noblest sense. Where they are not regarded as Deities and Divinities who can "save" us, they are considered as perfected *human* beings who have "saved" themselves, and who can show us how to do likewise for our selves. We forget that human nature is *essentially* imperfect, and therefore cannot be "saved" in any sense by any Being, short of a miracle—and the fundamental of fundamentals in the Wisdom-Religion, now as always, is that this is a universe of Law, not miracles. Before the "Third Round" and the "Third Race" of this Round, according to Theosophy as recorded by H. P. Blavatsky, there were *no* "human beings"; nor will there be *any* "human beings" after the Fifth Round to come. Before the "incarnation" of the *Manasic* Egos there was either the true conception of Self—or there was no conception at all: there were only Spiritual and Material beings. After the "separation" near the close of the Fifth Round there will be no "men:" there will be Divine beings and "elementals" only. The false conception of self will have disappeared, as images and shadows both must disappear—either in a world of complete Darkness or in a world of complete Light. Not until another Great Day of evolution will "human beings" once more be evolved, once more to struggle with true and false conceptions of Self.

Partisanship is rife among Theosophists, as it was rife from the beginning of the present Theosophical Movement, because the Egos attracted to it are still in the human stage of their evolution. Their fundamentally false conception of self is not changed by

merely studying the *Secret Doctrine* as other men study the *Vedas,* the *Bhagavad-Gita,* or the Bible and the Koran. The fundamental sectarianism of human nature is not uprooted by adhesion to *any* theosophical society, by devotion to H. P. Blavatsky or any other theosophical teacher or exponent. All this is but "taking sides," is but making of Theosophy a religion, is but repeating under new names and proscriptions the ancient heresy, the false psychology which regards Self as something that can either be "saved" or "lost." *Self must be understood.* The three *Objects* must be achieved if that understanding is to be gained: it is the *Objects* of the Parent theosophical association which are important—not the "original" or any other society or association of Theosophists. Without education, which means individual study of the fundamental Principles of Theosophy; without application of those Principles, which means collective devotion to the three Objects, the "Universal Brotherhood" of Theosophists will be no more, no other, no better, than the brotherhood of any other religious association—mere sectarianism.

TRUTH, AN OUTCAST

Look around you, reader; study the accounts given by world-known travellers, recall the joint observations of literary thinkers, the data of science and of statistics. Draw the picture of modern society, of modern politics, of modern religion and modern life in general before your mind's eye. Remember the ways and customs of every cultured race and nation under the sun. Observe the doings and the moral attitude of people in the civilized centres of Europe, America, and even of the far East and the colonies, everywhere where the white man has carried the "benefits" of so-called civilization. And now, having passed in review all this, pause and reflect, and then name, *if you can,* that blessed *Eldorado,* that exceptional spot on the globe, *where* TRUTH *is the honoured guest, and* LIE *and* SHAM *the ostracised outcasts?* YOU CANNOT. Nor can any one else, unless he is prepared and determined to add his mite to the mass of falsehood that reigns supreme in every department of national and social life.—*H. P. B.*

MAN: PSYCHIC AND SPIRITUAL

EVER since the re-promulgation of some of the tenets of the *Secret Doctrine,* the teachings relating to MAN have been of ever deepening interest. As only *some* of the doctrines have been made public, it should be evident to students that the *complete* teachings on the nature, constitution and principles of Man have not been given out. "It is needless to explain that this book is not the Secret Doctrine in its entirety, but a select number of fragments of its fundamental tenets, special attention being paid to some facts which have been seized upon by various writers, and distorted out of all resemblance to the truth." (From the *Preface* of the *S. D.*)

Why the Secret Doctrine could not be given forth in full is stated in the *Introductory:* "For it is not the fault of the initiates that these documents are now 'lost' to the profane; nor was their policy dictated by selfishness, or any desire to monopolise the life-giving sacred lore. There were portions of the Secret Science that for incalculable ages had to remain concealed from the profane gaze. But this was because to impart to the unprepared multitude secrets of such tremendous importance, was equivalent to giving a child a lighted candle in a powder magazine." A following paragraph goes on to say that the danger in revealing even such philosophic doctrines as the evolution of the planetary chain or the seven races, lay in the fact that they at once give a clue to the seven-fold nature of man, each principle being correlated to a plane, a planet, and a race. The human principles are, on every plane, also correlated to seven-fold occult forces—those of the higher planes being of tremendous power. So that any septenary division at once gives a clue to tremendous occult powers, the abuse of which would cause incalculable evil to humanity. (See *Introductory,* XXXV.)

From the above it must be obvious that the seven-fold division of the nature of man to be found in most Theosophical textbooks contains only a portion of the Truth, at best. Who will say that Man has already reached that degree of responsibility and harmlessness required for the revelation of the Whole Truth? Both H. P. Blavatsky and W. Q. Judge have statements in their writings bearing on this point. Says Mr. Judge in *An Epitome of Theosophy* (pp 22-3):

> The constitution of man is subdivided in a septenary manner, the main divisions being those of body, soul and spirit.

> These divisions and their relative development govern his subjective condition after death. The real division cannot be understood, and must for a time remain esoteric, because it requires certain senses not usually developed for its understanding. If the present seven-fold division, as given by Theosophical writers is adhered to strictly and without any conditional statement, it will give rise to controversy or error. For instance, Spirit is not a seventh principle. It is the synthesis, or the whole, and is equally present in the other six. The present various divisions can only be used as a general working hypothesis, to be developed and corrected as students advance and themselves develop.

In discussing the various "principles" in Man, in her *Key to Theosophy,* H. P. B. states in connection with the principles of *Atma* and *Buddhi:* "To make it more conceivable to the human intellect, when first attempting the study of Occultism, and to solve the A B C of the mystery of man, Occultism calls this *seventh* principle the synthesis of the sixth, and gives it for vehicle the *Spiritual* Soul, *Buddhi.* Now the latter conceals a mystery, which is never given to any one, with the exception of irrevocably pledged *chelas,* or those, at any rate, who can be safely trusted. Of course, there would be less confusion, could it be told; but, as this is directly concerned with the power of projecting one's double consciously and at will, and as this gift, like the 'ring of Gyges,' would prove very fatal to man at large and to the possessor of that faculty in particular, it is carefully guarded." Nothing could be plainer than the implications contained in this quotation from the *Key.* Man and his principles are the KEY to the universe and were he to know all about Himself, he would know all about the Macrocosm, as well; in addition to being able to use that Knowledge, through the Power of His awakened WILL, an awakening which parallels the acquisition of Real Knowledge.

For the Will is also septenary, as is pointed out by H. P. B. in her definition of Will in the *Glossary:* "Like all the rest, the Will is *septenary* in its degrees of manifestation. Emanating from the one, eternal, abstract and purely quiescent Will (Atmà in Layam), it becomes Buddhi in its Alaya state, descends lower as Mahat (Manas), and runs down the ladder of degrees until the divine Eros becomes, in its lower, animal manifestation, *erotic* desire." Will is defined by Mr. Judge in the second chapter of the *Ocean of Theosophy,* as "the force of Spirit in action" and as Spirit or Atma is The Essential Man from which all the other principles emanated, Will may be considered the connecting link

between these principles. Under the section: *The Septenary Nature of Man,* in *The Key To Theosophy,* H. P. B. in a foot-note comments on the enumeration of Man's principles in Mr. Sinnett's *Esoteric Buddhism:* "Though the principles in *Esoteric Buddhism* are numbered, this is, strictly speaking, useless. The dual *Monad* alone *(Atma-Buddhi)* is susceptible of being thought of as the two highest numbers (the 6th and 7th). As to all others, since *that* 'principle' only which is predominant in man has to be considered as the first and foremost, no numeration is possible as a general rule. In some men it is the higher Intelligence (Manas or the 5th) which dominates the rest; in others the Animal Soul (Kama-rupa) that reigns supreme, exhibiting the most bestial instincts, etc." The force of Spirit in action, or Will, has generally speaking two aspects: the Higher, Spiritual aspect and the lower psychic aspect, and the "principles" arrange or organize themselves under that aspect which happens to predominate in the individual at the time.

These Higher and the lower centers of Man are admirably treated and contrasted in an article entitled: "Will and Desire" reprinted in the third volume of THEOSOPHY from the first volume of *Lucifer:*

> WILL is the exclusive possession of man on this our plane of consciousness. It divides him from the brute in whom instinctive desire only is active.
>
> DESIRE, in its widest application, is the one creative force in the Universe. In this sense it is indistinguishable from Will; but we men never know desire under this form while we remain only men. Therefore Will and Desire are here considered as opposed.
>
> Thus Will is the offspring of the Divine, the God in man; Desire the motive power of the animal life.
>
> Most men live in and by desire, mistaking it for will. But he who would achieve must separate will from desire, and make his will the ruler; for desire is unstable and ever changing, while will is steady and constant.
>
> Both will and desire are absolute *creators,* forming the man himself and his surroundings. But will creates intelligently—desire blindly and unconsciously. The man, therefore, makes himself in the image of his desires, unless he creates himself in the likeness of the Divine, through his will, the child of the light.
>
> His task is twofold; to awaken the will, to strengthen it by use and conquest, to make it absolute ruler within his body; and, parallel with this, to purify desire.
>
> Knowledge and will are the tools for the accomplishment of this purification.

How is Man to rearrange his principles so that the *leading* number no longer be desire and mere intellect—the constituents of Man's psychic nature? The way to accomplish this transmutation is indicated in the section of *The Key* entitled: "Is it Necessary to Pray?" In answer to the question, "Is there any other kind of prayer?" (than the kind ordinarily known and practiced by sectarians), H. P. B. answers: "Most decidedly; we call it WILL-PRAYER, and it is rather an internal command than a petition." Will-Prayer is addressed to *our Father which is in secret* or "that deific essence of which we are cognizant within us, in our heart and spiritual consciousness." This is further explained in a foot-note which throws a flood of light on Man's *Real Being,* his Higher Self: "One often finds in Theosophical writings conflicting statements about the Christos principle in man. Some call it the sixth principle *(Buddhi),* others the seventh *(Atman).* If Christian Theosophists wish to make use of such expressions, let them be made philosophically correct by following the analogy of the old Wisdom-religion symbols. We say that Christos is not only one of the three higher principles, but all the three regarded as a Trinity. This Trinity represents the Holy Ghost, the Father, and the Son, as it answers to abstract spirit, differentiated spirit, and embodied spirit. Krishna and Christ are philosophically the same principle under its triple aspect of manifestation. In the *Bhagavatgita* we find Krishna calling himself indifferently Atman, the abstract Spirit, Kshetragna, the Higher or reincarnating Ego, and the Universal SELF, all names which, when transferred from the Universe to man, answer to *Atma, Buddhi* and *Manas."* Will-prayer is defined as "an occult process by which finite and conditioned thoughts and desires, unable to be assimilated by the absolute spirit which is unconditioned, are translated into spiritual wills and the will; such process being called 'spiritual transmutation.' The intensity of our ardent aspirations changes prayer into the 'philosopher's stone,' or that which transmutes lead into pure gold. The only homogeneous essence, our 'will prayer' becomes the active or creative force, producing effects according to our desire." Then to the question: "Do you mean to say that prayer is an occult process bringing about physical results?" the answer is made: "I do. *Will-Power* becomes a living power. But woe unto those Occultists and Theosophists, who, instead of crushing out the desires of the lower personal *ego* or physical man, and saying, addressing their *Higher* Spiritual EGO immersed in Atma-Buddhic light, 'Thy will be done,

not mine,' etc., send up waves of will-power for selfish or unholy purposes! For this is black magic, abomination, and spiritual sorcery."

The marks of septenary man are in the physical body itself—the psychic and spiritual aspects especially having their corresponding physical centers. Part of the work of transmutation referred to consists in this very control and suppression of the lower psychic centers and the energization and expression of the Higher Spiritual centers. The existence in the physical body of centers and organs corresponding to Man's various principles is plainly stated on page 121 of the *Key:* "Of course no physiologist or biologist will accept these principles, nor can he make head or tail of them. And this is why, perhaps, none of them understand to this day either the functions of the spleen, the physical vehicle of the Protean Double, or those of a certain organ on the right side of man, the seat of the above-mentioned desires, nor yet does he know anything of the pineal gland, which he describes as a horny gland with a little sand in it, which gland is in truth the very seat of the highest and divinest consciousness in man, his omniscient, spiritual and all-embracing mind."

In an article entitled, "Mount Meru," by "Two American Students," which may be found reprinted from *The Path* in the third volume of THEOSOPHY a study is made of centers in the human body corresponding to Mount Meru, the north pole; and Patala, the south pole. After pointing out that each symbol in esoteric philosophy has seven keys, the authors go on to say: "The aspect of Mount Meru and the Mahabharata episode which at present engages our attention is the anthropological one. Where and what is Mount Meru, in man? What process in him corresponds to the churning of the ocean for the milk fluid? Is it not an electro-spiritual process by which he produces the brain fluid; the moon or soma juice; the World-Mother; the Power which 'shall rise into the *sixth,* the middle region, the place between thine eyes' (between the optic thalami?) 'when it becomes the voice that filleth all, thy master's voice,' or Buddhi considered as an active instead of a passive principle (*Voice of Silence,* pp. 9 and 76). We are given reason to believe, through the *Secret Doctrine,* that the seat of this process is the pineal gland, or pine-formed heart,—secret heart of occultism—and that this gland corresponds to Mount Meru." Patala in the human body would correspond to the lower organs and centers, which are the seats of the emotions, passions and purely personal desires. In her masterful article "Psychic and Noëtic

Action," H. P. B. reveals many interesting hints on Man's Higher and lower centers in the human physical body as well as the rationale of spiritualizing the "atoms" and making them subservient to the noetic or Higher Mind. From this article. (THEOSOPHY III, p. 383):

> The "Higher Ego" cannot act directly on the body, as its consciousness belongs to quite another plane and planes of ideation: the "lower" Self does: and its action and behaviour *depend on its free will and choice* as to whether it will gravitate more towards its parent ("The Father in Heaven") or the "animal" which it informs, the man of flesh. The "Higher Ego," as part of the essence of the UNIVERSAL MIND, is unconditionally omniscient on its own plane, and only potentially so in our terrestrial sphere, as it has to act solely through its *alter ego*—the Personal Self. Now, although the former is the vehicle of all knowledge of the past, the present, and the future, and although it is from this fountain-head that its "double" catches occasional glimpses of that which is beyond the senses of man, and transmits them to certain brain cells (unknown to science in their functions), thus making of man a *Seer,* a soothsayer, and a prophet; yet the memory of bygone events—especially of the earth earthy—has its seat in the Personal Ego alone. No memory of a purely daily-life function, of a physical, egotistical, or of a lower mental nature—such as, *e.g.,* eating and drinking, enjoying personal sensual pleasures, transacting business to the detriment of one's neighbor, etc., etc., has aught to do with the "Higher" Mind or EGO. Nor has it any direct dealings on this physical plane with either our brain or our heart —for these two are the organs of a power higher than the *Personality*—but only with our passional organs, such as the liver, the stomach, the spleen, etc. Thus it only stands to reason that the memory of such-like events must be first awakened in that organ which was the first to induce the action remembered afterwards, and conveyed it to our "sense-thought," which is entirely *distinct from the "supersensuous" thought.* It is only the higher forms of the latter, the *super-conscious* mental experiences, that can correlate with the cerebral and cardiac centres. The memories of physical and *selfish* (or personal) deeds, on the other hand, together with the mental experiences of a terrestrial nature, and of earthly biological functions, can, of necessity, only be correlated with the molecular constitution of various *Kamic* organs, and the "dynamical associations" of the elements of the nervous system in each particular organ.

The manner in which the transmutation of the lives or atoms of the body takes place is also set forth in this article. Every cell, every atom of the body has its psychic and noetic aspect, the latter aspect responding only to the Higher, Spiritual Mind. Thus gradu-

ally every atom of the body is capable of being so transmuted that the whole body becomes a unified vehicle of the Divine or Higher Self. Says H. P. B.:

> Indeed, every organ in our body *has its own memory.* For if it is endowed with a consciousness "of its own kind," every cell must of necessity have also a memory of its own kind, as likewise its own *psychic* and *noëtic* action. Responding to the touch of both a physical and a *metaphysical* Force, the impulse given by the *psychic* (or psycho molecular) Force will act from *without within;* while that of the noëtic (shall we call it Spiritual-dynamical?) Force works *from within without.* For, as our body is the covering of the inner "principles," soul, mind, life, etc., so the molecule or the cell is the body in which dwell its "principles," the (to our senses and comprehension) immaterial atoms which compose that cell. The cell's activity and behavior are determined by its being propelled either inwardly or outwardly, by the noëtic or the psychic Force, the former having no relation to the *physical* cells proper. . . . If the impulse comes from the "Wisdom above," the Force applied being noëtic or spiritual, the results will be actions worthy of the divine propeller; if from the "terrestrial, devilish wisdom" (psychic power), man's activities will be selfish, based solely on the exigencies of his physical, hence animal, nature. The above may sound to the average reader as pure nonsense; but every Theosophist must understand when told that there are *Manasic* as well as *Kamic* organs in him, although the cells of his body answer to both physical and spiritual impulses.
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> Verily that body, so desecrated by Materialism and man himself, is the temple of the Holy Grail, the *Adytum* of the grandest, nay, of all, the mysteries of nature in our solar universe. That body is an Æolian harp, chorded with two sets of strings, one made of pure silver, the other of catgut. When the breath from the divine Fiat brushes softly over the former, man becomes like unto *his* God—but the other set feels it not. It needs the breeze of a strong terrestrial wind, impregnated with animal effluvia, to set its animal chords vibrating. It is the function of the physical, lower mind to act upon the physical organs and their cells; but, it is the higher mind *alone* which can influence the atoms interacting in those cells, which interaction is alone capable of exciting the brain, *viâ the spinal "centre" cord,* to a mental representation of spiritual ideas far beyond any objects on this material plane. The phenomena of divine consciousness have to be regarded as activities of our mind on another and a higher plane, working through something less substantial than the moving molecules of the brain. They cannot be explained as the simple resultant of the cerebral physiological process, as indeed the latter only condition them or give them a final form for purposes of concrete manifestation. Occultism teaches that the liver and the spleen-cells are the most subservient to the action of our "personal" mind, the

heart being the organ *par excellence* through which the "Higher" Ego acts—through the Lower Self."

From the various quotations and articles referred to it is apparent that there is much more to "MAN" than appears from an intellectual consideration of his physical and metaphysical constituents as taught in Theosophy. Man is the synthesis of the entire Kosmos, visible and invisible; abstract and concrete; material and spiritual; phenomenal and noumenal; natural and preternatural. Man is the eternally *Uncreate,* the periodic "creator," and the "fallen" creature. As the Eternally Uncreate, Man is Parabrahm, Atman, the Higher Universal Self; as the periodic creator or evolver, Man is a trinity, Atma-Buddhi-Manas; as a fallen creature is his lower quaternary divorced from the light radiating from his Immortal Individuality. His task is to erect a permanent bridge from the highest to the lowest and back again. This can never be built, if the bridge is to be merely a private, individual highway. The bridge must be kept open, without toll, for every traveler longing to cross the treacherous waters of the lower, psychic ocean, in order to reach the other shore, where reign those Beings who have become Blessed Co-workers in Nature's harmonious processes.

THE "MYSTERY LANGUAGE"

If the professors of modern knowledge would only confess that, though they know nothing of the future of the disembodied man—or rather will accept nothing—yet this future may be pregnant with surprises and unexpected revelations to them, once their Egos are rid of their gross bodies—then materialistic unbelief would have fewer chances than it has. Who of them knows, or can tell, what may happen when once the life cycle of this globe is run down and our mother earth herself falls into her last sleep? Who is bold enough to say that the *divine Egos* of our mankind—at least the elect out of the multitudes passing on to other spheres—*will not become in their turn* the "divine" instructors of a new mankind generated by them on a new globe, called to life and activity by the disembodied "principles" of our Earth? All this may have been the experience of the PAST, and these strange records lie embedded in the "Mystery language" of the prehistoric ages, the language now called SYMBOLISM.—*S.D., I,* 309.

"CHARITY"

EMERSON'S words, "A man's action is but a picture book of his creed," rise up before one glimpsing that veritable picture book of salient aspects of current creeds—the average well-to-do religious man's activities in the field of organized charity and its kin, where he makes of himself a blind follower, putting his intelligence and discriminative ability away in a, for the time being, invulnerable compartment, to be taken out as wanted for use elsewhere.

More real and lasting relief results for the soul-quenched, and otherwise wretched, even before objective fruits are borne, from the tolerance and equity, the breadth of vision and right thinking of those who, with pure motive and proper attitude, strive to get to the *root* of conditions they would better, and to deal with causes rather than effects; who consistently work at making of themselves impersonal, intelligent forces for good in this great school we call the world—than results from millions of dollars scattered promiscuously and thoughtlessly by would-be benevolent ones who do not know their humanity; who are at a stage where they are incapable of seeing life whole, and who think that they are fulfilling Christ's commandment of love and charity by giving some money yearly to this and that, and habitually tossing coins to beggars.

Idle philanthropy can be like a pernicious disease, its evil effects far reaching and well nigh ineradicable. The charitably inclined should work thoughtfully, getting under the surface aspects of problems considered; regarding no person as infallible, being awake to all view-points, and studying them by the light of their own reason, so that in holding out a helping hand to sufferers they may work constructively in the true sense of that word and avoid setting up causes for ultimately worse effects than those they try to combat.

There are educated people who are far from wise. There are religious people—*good* people—who are *not* spiritual; their impulses are "good" in the ordinary sense of that word, and, thoughtlessly, they act upon them. Never do they *intentionally* harm man or beast, They might so readily turn their blind faith to knowledge, replacing motivated goodness by selfless, all-embracing compassion, if they would proceed to study seriously what they contact in every field they enter, with the aim of understanding and helping *all life*; examining by the light of their intelligence the *quality* of their "unselfishness," ever keeping in mind that to rid oneself of a sentimental attitude toward a problem, so that there is left not a trace of self-

interest, is a big step in the development of inner perception, and the resultant power to weigh and choose accurately, which is the power back of *all* right action.

In the words of H. P. B., in the *Key to Theosophy*, "Every Theosophist is bound to do his utmost to help on, by all means in his power, every wise and well-considered social effort which has for its object the amelioration of the condition of the poor. Such efforts should be made with a view to their ultimate social emancipation, or the development of the sense of duty in those who now so often neglect it in nearly every relation of life."

Theosophists, in their rëaroused or intensified feeling of charity, have to learn wisdom in action—the highest Yoga open to them, and the one most needed in the world. Otherwise their milk of human kindness is all too apt to be wasted by being poured into broken or impure vessels. The desire of the needy is not the true criterion; rather it is seeing his need, his moral and mental need, and putting him in the way of self-help. The wise and humane words of Mr. Judge in the opening article in the very first number of his *Path* need to be taken to heart by Theosophists. He says:

> Although philanthropic institutions and schemes are constantly being brought forward by good and noble men and women, vice, selfishness, brutality, and the resulting misery, seem to grow no less. Riches are accumulating in the hands of the few, while the poor are ground harder every day as they increase in number. Prisons, asylums for the outcast and the magdalen, can be filled much faster than it is possible to erect them. All this points to the existence of a vital error somewhere. What is wanted is true knowledge of the spiritual condition of man, his aim and destiny.

"GOOD AND EVIL"

As there is far more evil than good in the world, it follows on logical grounds that either God must include evil, or stand as the direct cause of it, or else surrender his claims to absoluteness. The ancients understood this so well that their philosophers—now followed by the Kabalists—defined evil as the lining of God or Good: *Demon est Deus inversus,* being a very old adage. Indeed, evil is but an antagonizing blind force in nature; it is *reaction, opposition,* and *contrast,*—evil for some, good for others. There is no *malum in se:* only the shadow of light, without which light could have no existence, even in our perceptions.—*S.D.*, I, 413.

THE HUNDRED YEAR CYCLE

TO the world at large, the ways of Adepts and Mahatmas —when such Beings are believed in at all—seem mysterious indeed. Sometimes they seem deliberately to nullify those results at which, by worldly standards, they might be supposed to aim. Yet these mysteries, like all others, are simply the fruit of ignorance; in this case our ignorance of practical human psychology as seen from Their standpoint. That standpoint is selflessness as to themselves, and the guiding to that state of all possible beings through arousing in them, *not putting into them,* spritual will and spiritual knowledge. Analyzed, this modulus will be seen to be contrary to all ordinary human action, whether in spheres industrial, educational, political, or religious. But when the acts of Mahatmas are examined in the light of it, they cease to seem mysterious. They become comprehensible and from that, logical. They become practical, and from that, inevitable as a course of conduct. A real Theosophical knowledge of practical human psychology brings to the student the fact that were he in Their place, he could, weakness and ignorance barred, act in no other way. Some wonder why They did not leave in the world a qualified Adept, armed with irrefutable proofs and irresistible power, who would convert the whole world by an unremitting campaign. The cold truth is that *beyond a certain point,* every added proof adds more to the stock of superstition, dogmatism and intolerance than to knowledge. When that point is passed—they withdraw.

The basis of the hundred year cycle, with regard to which public work by Masters and Their agents is practicable only during the last quarter of each century, looks at first sight both arbitrary and irrational. Why should They, who are supposed to work hand in hand with Nature, select the arbitrary Christian centuries, working on a mathematically symmetrical but otherwise irrational period of one hundred years?

It is improbable that any others than high Chelas have knowledge of *all* the factors determining this cycle; yet much may be collected, deduced, or inferred from what is given. To begin with, it is said that the centennial tides of psychic human nature whose culmination makes possible the public effort, reach their full in the last quarter of the century. Not a great deal of observation is necessary to prove that such a cycle does exist, and that its notice-

able manifestations begin in the forties of any given century.

Further, for the protection of true students against fraud, delusion, and charlatanism, it was unequivocally stated that between December 31, 1899, and the year 1975, no Master would either come himself, or send anyone to the Western world. This establishes the close of this particular cycle. But also, the first five thousand years of Kali Yuga or the Black Age, ended between 1897 and 1898; and it is plainly stated that this is a cycle of the highest importance. Evidently, then, there is an almost simultaneous close of the lesser and the greater cycle.

But why, asks the perplexed student, 5000 years, rather than some of Nature's more irregular septennates, elevens, etc. Obviously, taking common denominators, we have a decimal cycle, bearing some mysterious relation to the number five. 5000 years are just fifty centennial periods. Looking further, nine comes into the equation. A century is almost exactly nine sun-spot cycles; students of the *Secret Doctrine* need not be told of the high significance of those cycles.

As astronomically observed, they are 11.2 years, or 100.8 years for 9. But they also vary slightly; it is well known that there are minor irregularities in all planetary movements, which are adjusted in mysterious ways; and as the sunspot cycle has only been scientifically observed for a short time, we may accept as a working hypothesis that ninety times five, or 450 sunspot cycles, represent the 5000 years of Kali Yuga; and they also represent 9 times 5 times 10. Thus the century is nine sunspot cycles; and it is also ten times ten, and two fifty-year periods, or two periods of five times ten. But it also represents, within two years, two periods of seven times seven; this is twice seven septenary physiological changes of the human being. And if one seven-year period represents a complete physiological renovation, forty-nine must represent some vital cycle as to the other principles. The two year's difference between 1897-98 and 1899-1900 may be accounted for by the difference between the physiological cycle of 98, the spiritual solar cycle of ten times ten, and the psycho-spiritual-physical solar cycle of nine times eleven plus.

Now as to the 5000-year cycle: Krishna came at its beginning. But an Avatar, says *Isis Unveiled,* incarnates every decimillenium. Buddha and Krishna, however, were 2500 years apart. If then such beings incarnate every decimillenium, there are *four* of them for this race. Has this to do with sundry mysterious "fours" men-

tioned in the *Secret Doctrine;* as well as the fact that we are now in the Fourth Round?

How exact is this dating? Krishna died in 3102 B.C. 2500 years from then would be 602 B.C. Tradition states that Buddha was born 621 B.C. and died in 543; though there is some uncertainty as to the exact dates. 5000 years from Krishna's death brings us to *1898,* which should logically approximate the death of another such Being. Therefore it is little short of absurd for Theosophists to consider that the end of the 19th Century marked the end of an *ordinary* centennial mission. But it is strongly hinted that in 1975 a greater mission will be undertaken; that the new Messenger will be empowered to *demonstrate* as well as teach—provided the intervening Theosophists are loyal to their trust. But —tradition says that Buddha incarnated fifty years after his death in order to complete his mission. Mr. Judge has seen fit to make a strong statement regarding the Messenger of 1975 being the same Initiate as in 1875.

What of this number five which enters so largely into these cycles? H.P.B. remarks that nine is a terrible number; essentially a Kali Yuga number, the cycle of matter and generation; also, paradoxically, of death and therefore completion. But also it is said that the karmic results of any series of nine are bound up in the first five; after that, the events which flow, becoming secondary causes in their turn, are the unraveling Karma of the actions of the first five. If this be so, then the next four thousand years will signalize, on the part of the races directly affected, the working out of the causes set up by the use or misuse hitherto made of Krishna's teachings.

Similarly the *next* five thousand will mean the full development of the work set in motion by the *current* effort of the Lodge; the *current* Avatar, for those who choose to see it in that light; and it will have particular reference to the Western races and especially to those developing in America. Logically then Buddha's effort will close its causal cycle 2500 years hence. If this relation between the nine and five is correct, it also accounts for the *decimillenial* effort; the four thousand year cycle of effect in regard to one part of the race being outlived a millenium by the five thousand year cycle of cause with respect to another.

But a century also represents the before-mentioned series of nine solar cycles. *Five of them bring us to 1931.* Shall we say, then, that 1931 ends the *moment of choice* for the Theosophical world

in the centennial effort begun in 1875, and that henceforth until 1975 there will be less than before of osmosis between the arterial and venous circulations of the Movement — between "the world's eternal ways, light and darkness?" Shall we say that henceforth the Movement divides irrevocably into that side which will follow psychism, leaders, claims, corruptions and perversions; and that side which will build steadily, quietly but strenuously on the already laid foundation of "that body which we have in view," against the time when "power will be needed and pretensions will go for naught?"

Whatever may be known or unknown as to the hidden nature of the psycho-spiritual surges in mankind which create the hundred-year cycle, this is certain: the years bordering 1925, in both directions, and including the present, *representing the nadir of public work by Masters, represent the zenith of opportunity and effort for the charlatan, the pretender, the deluded.*

RISE AND FALL OF NATIONS

Let one, well-acquainted with astronomy and mathematics, throw a retrospective glance into the twilight and shadows of the Past. Let him observe, take notes of what he knows of the history of peoples and nations, and collate their respective rises and falls with what is known of astronomical cycles—especially with the *Sidereal year,* equal to 25,868 of our solar years. If the observer is gifted with the faintest intuition, then will he find how the weal and woe of nations is intimately connected with the beginning and close of this sidereal cycle. True, the non-occultist has the disadvantage that he has no such far distant times to rely upon. He knows nothing, through exact Science, of what took place nearly 10,000 years ago; yet he may find consolation in the knowledge or —if he so prefers—speculation on the fate of every one of the modern nations he knows of—about 16,000 years hence—*S.D. II, p.* 330.

SCIENCE AND THE SECRET DOCTRINE

XXIX

IT IS a long ascent which science has made from the raw credulity which once accepted on blind faith the tale of the senses, even as the unlettered do to this day. Yet it has been more rapid than the descent to that ignorance, which extended all the way from the Greeks to two centuries ago.

The senses report matter as an impassable wall. Before the X-ray, the scientific mind naively accepted the lie. It is a curious impression which those earlier descriptions of matter make upon a mind saturated with today's lore. One remembers, so late as 1913, a picture of neat, hard, round, shot-like bodies, close-packed. *These were the atoms of that recent day.* Yet twenty-five years before that, there stood in the *Secret Doctrine* that which is now so commonplace as to meet raised eyebrows, if presented as a novelty.

> Occultism says that in all cases where matter *appears* inert, it is the most active. A wooden or a stone block is motionless and impenetrable to all intents and purposes. Nevertheless, and *de facto,* its particles are in ceaseless eternal vibration which is so rapid that to the physical eye the body seems absolutely devoid of motion; and the spacial distance between those particles in their vibratory motion is — considered from another plane of being and perception — as great as that which separates snow flakes or drops of rain. But to physical science this will be an absurdity. (I, 507–8, *f.n.*)

Through that new instrument, so accurately predicted by H. P. Blavatsky,[1] the ambition to learn the ultimate constitution of matter, dormant since the Alchemists, received a new incarnation; and the questing scientific mind impinged upon "the infinite divisibility of the atom," upon which "the whole science of Occultism is built."[2] Science still halts just short of the threshold of the *infinity* of that divisibility; but —

> . . . earnest, as well as mocking reader, Science is slowly but as surely approaching our domains of the Occult. It is forced by its own discoveries to adopt *nolens volens* our phraseology and symbols. . . . (*S.D.* I, 549.)

The law of analogy, properly understood, says H.P.B., is the infallible guide. As by some instinct — perhaps by the inherent

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[1] *Secret Doctrine,* I., 611.

[2] *Secret Doctrine,* I, 520.

ideas "impacted in the imperishable center of man's nature" at a period known to Theosophists — the scientific mind turned first to that guide in its attempt to traverse the labyrinths of divisibility; and its first conception of a complex atom took the form of the Bohr model; a heavy sun-like nucleus about which revolved "planetary" electrons. Ultimately, when pursued too far and loaded too heavily, this concept broke down—though still in use in most quarters.

Even in death, however, it remains faithful to its creator — analogy. The famous "Bode's Law" of the planetary distances from the sun, has been found to apply to electronic orbits.[3] Furthermore, now that the sun and planets are conceded, agreeably to the *Secret Doctrine* of 1888, to be great magnets, Dr. Karl Krauch[4] holds that some of the mysteries of catalytic action can be explained by considering atoms and molecules as possessed of similar properties.

But the increasing conflict between theory and observed fact has plunged the Bohr atom into profound modification if not ultimate death. It is being replaced by the Schrödinger picture, of which a valuable account is given in *Science,* Dec. 6, 1929. Dr. Thomson there explains that the ultimate problem of the physicist became like that of a man trying to make sense of a game which started as golf, turned into tennis, and for no apparent reason back into golf again, without accurate adherence even to the rules of the moment. Such puzzles were partly solved by the hypothesis that the electron in the atom acted more like a set of waves than a particle; and this rapidly reduced the whole theory of the atom to a complex of wave motions. Since waves are continuous, this new hypothetical atom speedily enclosed all space and all other atoms within its confines. Dr. Thomson's striking analogy deserves rather extended treatment. The electron, says he, is like a gossamer spider. This creature is a small solid body when clinging to a plant. When it wishes to move it shoots out long filaments, which are caught by the wind and bear it away. These filaments are comparable to the electro-magnetic radiations which surround the center of the electron — a center not physical or tangible, but a mere mathematical point. When the electron is resting as a part of an atom, these tentacles are folded in upon themselves. When the free electron manifests as a cathode ray, etc., the filaments expand and extend indefinitely. Now by analogy, if this metaphysical center emanat-

[3] *Science,* May 16, 1930.

[4] *Science,* Dec. 21, 1928.

ing extended electro-magnetic tentacles is anywhere near truth, *each heavenly body is of similar constitution, and the solar system, like the atom, is a complex of magnetic lines emanating from mathematical centers.* But that is exactly what Theosophy teaches! Now in point of fact, J. B. Penniston in *Science,*[5] notes a strong indication that from the mathematical point of view it will solve puzzles to consider the solar system in just that light. Scientific thought could hardly go farther toward the Occult doctrine. But what is the explanation of these puzzling analogies which never seem quite complete, contradictory hypotheses which yet seem to need one another for mutual support?

Well—we may attempt to rationalize them along occult lines which, though startling to the scientist, may have a certain appeal to some of him.

Let us liken the solid, hard, close-packed atom of the 19th century to the solar system as seen by the vulgar Medieval mind—a close, solid, immovable sky studded with small neighborly luminaries, a beggarly little sun subserviently circling an immovable earth. Let us liken the solar system as mapped by astronomers and comprehended by the intelligent man of today, to the Bohr atomic concept. Let us liken the Schrödinger atom—as yet comprehended by only a few advanced scientists—to the solar system taught in Theosophy—*living meta*physical centers surrounded with and connected by tentacles of electro-magnetic life currents, whose vibrations produce our visible phenomena. The chain of analogies is perfect; and through it we see that the scientist has all along been studying, not objective phenomena at all, *but the workings of his own expanding consciousness!* As to the nature of the atomic "thing-in-itself"—that remains to this day as described by H.P.B.—"the most metaphysical object in creation!" It ought to interest the Theosophist that the above last description of the solar system is as far as Theosophy takes us on the *objective* side; and that science, which has now reached somewhat beyond the Schrödinger conception, *has done so only in the form of mathematical equations which are incapable of conveying pictures to the mind.*

H. P. Blavatsky, then, for the benefit of the scientists of the future, put down in black on white *all* that the material-thinking mind could grasp. Perhaps some day there will arise Theosophical mathematicians who will be able to compare the anikonic equations above noted with the *arupa* realities which, as some find, the *spirit-*

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[5] *Science,* May 16, 1930.

ualized mind can grasp at times, even though it may yet fall far short of Adeptship!

Shall we not, then, close with one of the most significant of the perceptions which to date have appeared in the scientific mind? "All inductive study," it is said,[6] "indicates increasing appreciation of the underlying unity of phenomena and 'noumena'." Physicists, it is said, "have broken down the partitions supposed to separate mechanics, molecular physics, light, sound, heat, and electricity." *"A more subtle unity appears to underly the proton, the electron, and energy."* (Italics ours, Eds.)

What is that "more subtle unity?"

> METAPHYSICALLY and esoterically there is but One ELEMENT in nature, and at the root of it is the Deity; and the so-called *seven* elements, of which five have already manifested and asserted their existence, are the garment, *the veil, of that deity;* direct from the essence whereof comes MAN, whether physically, psychically, mentally or spiritually considered. (*S.D.* I, 460). The whole range of physical phenomena proceed from the *Primary* of Ether — Akâsa, as dual-natured Akâsa proceeds from undifferentiated *Chaos,* so-called, the latter being the primary *aspect* of Mulaprakriti, the root-matter. . . . (I, 536).
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> Shall we say that Force is "moving matter," or "matter in motion," and a manifestation of energy; or that matter and force are the phenomenal differentiated aspects of the one primary, undifferentiated Cosmic Substance? (I, 554).
>
> . . . the Astral Light of Eliphas Lévi; the nerve-aura and the fluid of the magnetists; the *od* of the Reichenbach; the *Psychod* and ectenic force of Thury; the psychic force of Sergeant Cox, and the atmospheric magnetism of some naturalists; galvanism; and finally, electricity — all these are but various names for many different manifestations or effects of the same mysterious, all-pervading cause, the Greek *Archeus"* . . . it is all this and much more. (I, 338, *f.n.*).

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[6] *Science,* Aug. 29, 1930.

LOSS AND GAIN

ACCORDING to the standard of this finite world, in the Black Age—*Kali Yuga,* Kerman was well-born, and well-bred. Surrounded with wealth, attended with loving care, and sound of body from birth, his early life—the Childhood-time, passed like a pleasant dream. Every whim of the senses was gratified; every fanciful desire was fulfilled; the sense-mind, sharpened to the utmost, was made keenly alive to all the multitude of sense-delighting sights and sounds and feelings, odors and tastes. Life was sweet.

Youth-time was a repetitious round of thoughtless activities, with more of the same evanescent joys and pleasures of life—but in greater measure, and of greater variety. It, too, passed like a very pleasant dream.

When Kerman reached to Manhood-time, he was thoroughly trained in the proprieties of this world of conditioned existence, but he was in abysmal ignorance of Life; of the Law which is inherent in all Life; and of the fundamental bases whereby the manifesting aspect of Life—in its essence coeternal and coeval with the ONE Primeval Spirit—comes to be conditioned, and then returns to its Unconditioned Source.

As time went on, the innocent divertisements of other days no longer gave complete satisfaction, because the sense-mind, feeding and waxing strong on sensation, perpetually craves newer and stranger excitation. It is, verily, a lawless and insatiable monster—a Moloch—sacrificing all to its own gratification. And, when it has reached its natural bounds, it preys vampire-like on the energies of the Soul. Consequently, Kerman soon became guilty of sins against Life.

That which is gain to the sense-mind, is loss to the soul-mind. Within the body—the shrine of the sensations—it is imprisoned, helpless as a captive slave and dulled—nay, dumb—for want of expression. Understanding is the food of the soul-mind. Therefore, to live and reap experience, it needs breadth and depth and points to draw it towards the Diamond Soul. Those points are not found in the regions of *Maya,* the world of illusions, but beyond—in the realm of *Sat,* Eternal Truth, in the One unconditioned Reality.

Back of every movement of Life, there is a mighty Purpose and a Plan. So, in the course of the smaller cycles within the cycle of

human life, there comes a time when the Soul—though heretofore unrecognized—demands expression. It is not always heard; nor, when heard, is it always heeded.

One day, when Kerman was sick with ennui, his mind drifted back, and farther back, to the early-time of his life. As if by design, and in great detail the many incidents presented themselves. With a smug feeling of satisfaction, he realized the personal freedom he had always enjoyed. When the pictures of events of recent-time crowded in, Kerman, knowing himself as the author of the most bizarre and most daring, marveled at his own ingenuity, and a smile of utter satisfaction settled on his face.

So ready was Kerman to indulge himself in the stupefying luxuriance of self-gratulation, that he was unaware of the suddenness with which his mind had left the review. Now, as he returned to the series of pictures, all before him was a dark blank. At the same time, and as if in answer to his own yet unformulated thought, a Voice queried, "And then—*what*?" Kerman was startled out of his habitual self-composure. The Voice was resonant and seemed to surround him, but the query sounded from within himself. Then, as if to taunt him, his mind impishly seized upon the query and, parrot-like, kept repeating it day and night, so that Kerman knew no peace.

Thus suddenly was Kerman awakened from his life of dreams. It was as though a door had opened into an unseen, inner world and he stood face to face with the terrifying Unknown. To himself, he seemed like a haunted house—empty of all that makes life worth living, but occupied by an invisible dweller who kept him in a state of torment with the living query "And then—what?" Kerman was maddened because he could neither make answer, nor find explanation. Without—all was false; within—all was darkness. Life was bitter, indeed.

Meantime, the newly-awakened something goaded Kerman on. Earnestly did he search to the limits of his knowledge, but to no avail. Eagerly did he question all whom he knew, but with no success. Surrounded as he was with wealth, Kerman was destitute. From the highest earthly heaven he was hurled into deepest despair. Having enjoyed keenly, he now suffered keenly. The sense-mind continued to make its imperious demands, the while casting up pictures of past joys and pleasures to lure him from his search. But, buoyed by he knew not what, he would not desist; nor did he waver in the conviction that there must be answer to the persistent query.

What is loss to the sense-mind, is gain to the soul-mind. Its light, be it great or small, increases with every true effort to understand, and to gain Knowledge for its own sake. So, too, be it remembered, in the cycles of Life, Winter-time with its killing frosts and its biting winds—the dead-time of the year—ever precedes the Spring-time, which quickens and brings to fruition latent life.

Kerman met a Friend of Old Time and of the Future. Through him, he met other Friends—brave souls, hungry for genuine spiritual growth and the acquirement of soul-wisdom. These men and women were working determinedly, and by self-sacrifice, to establish the nucleus of a Universal Brotherhood—unconditioned by distinctions of race, of caste or sex, of creed or condition or organization. They welcomed all to join in the Noble Work, but urged none—avowing the Divine Will in man to be free, and true freedom the Freedom of Choice. With them, Kerman took refuge.

He had known the voidness of the seeming full; now he would know the fullness of the seeming void. So, casting his false learning to the winds, Kerman gave himself fully—even as a river gives its waters to the ocean—to a diligent study of the Fundamental Principles of Arcane Wisdom, and their application to all Life. At once, the soul-mind responded; fed with understanding, its spiritual light increased apace, until, at length, by the help of that Light, answer to the query, "And then—*what*?" was found.

Kerman visioned his Work of the Future: In and on himself; with and for others—all members of a Universal Brotherhood, albeit they know it not. Thus, after many years of selfless Service, he found the Path, and became that Path itself.

A Two-Edged Weapon

Great intellect and too much knowledge are a two-edged weapon in life, and instruments for evil as well as for good. When combined with Selfishness, they will make of the whole of Humanity a footstool for the elevation of him who possesses them, and a means for the attainment of his objects; while, applied to altruistic humanitarian purposes, they may become the means of the salvation of many.—*S.D.*, II, 163.

YOUTH-COMPANIONS' FORUM

WHY *is it that Masters sadly watch the decay of nations? Why don't they give power to the people to resist decay?*

(*a*) The life periods of a nation and of an individual are very similar—both going through the same periods of infancy, youth, maturity, and old age. And just as birth follows death for man, so it must for the nation. When a man has gained those experiences for which he entered a body, why should his physical frame be kept intact? There is no more reason why a social organization should be retained when those Egos for whom such an organization exists no longer need it. The sad part of the matter is the degenerate nature of nations in their decline. Unless cremated, the human body decomposes slowly, and so does the nation or race. After Rome had reached its height less enlightened men entered bodies of the race, and the nation, which had become a great parasite living on the life blood of Europe and much of Asia, crumbled from within before its walls could be attacked successfully by the invading hordes. Doubtless the Masters sadly watched its fall, as they had done before for Greece. But we cannot doubt that They had done for Rome all that They could do. They always have pointed out the way, and men may ignore or follow it by their own self-induced and self-devised efforts. Those who choose to follow the Path would be needed and prepared to serve in the formation of new nations, but it seems improbable that such men would aid, or even be involved in, the destruction of a great nation. For they have joined the constructive forces of Great Nature.

"All worlds up to that of Brahman are subject to rebirth again and again," says the *Bhagavad-Gita*. But it seems only logical that if man would follow the Path by "Acting for and as the Self" such degraded periods as have recurred many times would cease to be. Men go through the same experience many times before they learn the lesson to be gained. Nations rise, like the Phœnix, from the ashes of, and not from the peaks achieved by, their predecessors. When men follow the Path which is pointed out by the Masters, there will not be such endless repetition and its waste of energy.

(*b*) Did you ever get any real benefit out of something that was given to you that you had not earned, or were not ready for? Nations operate under law as well as individuals, and karmic

causes bring about a nation's decay. The egos leave to incarnate in new and conquering races or nations, and less progressed entities use the bodies of the decaying nation to glean what experience they can; but finally even they leave, and by famine, flood, earthquake, and the sterility of the women, the race dies out.

You would not allow a baby to play with a gun or in a power house for fear that in his ignorance he might destroy himself. Neither can Masters give power to those not ready for its proper use. We must progress by *self* effort, and earn our own powers, and knowledge. A temporary alleviation of the causes of a nation's decay could not change the nature of the people permanently. It would only lead to worse evils for resisting the unobstructed working out of the law. But while Masters may sadly watch a nation decay, this does not mean They have *not* done all that They could when the cycle permitted. They wisely make no move to stop the harmonious working of the law which brings the natural result of actions performed, necessary in the cyclic sweep of evolution to beings who can learn in no other way than by suffering. Then, too, we must recollect the fundamental principle that, "These two, light and darkness, day and night, are the world's eternal ways." With every great light, there is a deep shadow, and Masters would think well before subjecting the ignorant mass to greater dangers than already face them by prematurely disclosing great forces whose misuse would plunge a people into greater misery than now.

Wouldn't the "Golden Age" be very monotonous if someone wasn't bad? If not—why?

We have no assurance that in a Golden Age everyone would be good. "These two, light and darkness, are the world's eternal ways"; we always have the pairs of opposites, and in an enlightened age all men would not necessarily be enlightened, just as now in any group we have good men and bad. With every great teacher there is an opposite.

Also, where did you get the impression that being "good," as you call it, is monotonous? Trying to live to benefit mankind is not easy, and the kingdom of heaven must be taken by violence. Possibilities of advancement are infinite, and when we have learned all that is possible on this earth, there are other worlds. So, one need not think there will *ever* be a time for sitting complacently, and monotonously in a Golden Age, when the highest possible point has been reached. That point is never reached.

I have read that reincarnation was the basis of the Christian religion up to 400 A.D. Can you give me proof of this, and why it was changed?

Reincarnation and its twin doctrine Karma have always been a part of any true teaching. So Christianity, as most religions, is based upon truth, although Reincarnation became the greatest enemy of the priesthood, who have inculcated in suffering humanity the hideous belief in a vicarious atonement and a Personal God. Reincarnation and Karma teach responsibility, so it is little wonder that they were removed from a perverted teaching. In the Council of Constantinople 553 A.D. the teaching of Reincarnation was forbidden in these words: "Whosoever shall support the mythical doctrine of the pre-existence of the soul, and the consequent wonderful opinion of its return, let him be anathema." We find many evidences of Reincarnation among the writings of the ones following Jesus. St. Paul in Romans IX speaks of Esau and Jacob being actually in existence before they were born. Origen and Synesius, two great Christian Fathers, believed and taught the theory.

Mr. Judge says in the *Ocean of Theosophy,* page 64: "Christianity is a Jewish religion, and the doctrine of Reincarnation belongs to it historically by succession from the Jews, and also by reason of its having been taught by Jesus and the early fathers of the church. . . . Indeed, the theosophist holds that whenever a professed Christian denies the theory he thereby sets up his judgment against that of Jesus, who must have known more about the matter than those who follow him."

The doctrine of Rebirth and Karma makes man dependent upon himself alone. It leaves no room for intermediaries. What place for Pope or priest if man realizes *himself* to be a potential God? For Reincarnation teaches that man *is* a God; that there is a true Path upon which he can travel through the ages and reach ever higher and higher stages of perfection.

STUDIES IN REINCARNATION

VI

Broken Memories

NEARLY all men will admit the logical justice of reincarnation as a means of profiting by experience otherwise useless; of developing inner talent known to exist but prevented from fructification in the sterile soil of commercialized living. But not all will admit that reincarnation as presented by Theosophy adequately fills that role. To many, profit by experience depends upon conscious detailed memory of that experience; and so to them an oblivious reincarnation—as all reincarnations, save those of Adepts, are—presents a meaningless aspect. That this is wholly unjustified may be shown very concisely. The more important parts of our memorial experience, those which govern daily habit, pass from the surface of the mind to unseen depths where they are not consciously present to the mind at all. *But it is only after they are thus buried that they become truly useful.* This fact may be traced through the human constitution by a series of steps illustrated by practical examples.

For instance, turning to the soldier, we find that every move of a manoeuver has to be learned by him consciously, and at first is dependent upon precision of recollection. But at some undefined stage the conscious effort disappears and becomes automatic; an old soldier will be seen to obey the most complex orders without a thought, without even having recollected hearing them; talking animatedly, perhaps, from the side of his mouth to his comrade in the ranks about something which engrosses his whole intelligence. And it is not until this stage that he becomes infallible and fully efficient in his obedience. Exhausted soldiers have been known to march sound asleep for miles, obeying every order without difficulty, and collapsing only when the column stopped.

Going further, of course, we have the condition of the expert musician; but perhaps the most striking of all is that of a trained worker with figures. Given a sum such as 42 multiplied by 56, he does not say to himself "six times two is twelve, six times four is twenty-four," etc. He writes down the numbers to be multiplied, looks at the integers, and writes down from right to left, "two, five, two," etc., without any conscious effort whatever. Moreover, if he tried to *think out* the multiplication, he falters, stumbles, and sometimes finds himself quite nonplussed. Some carry this to such a degree that operations in complex higher mathematics

can be carried out in the same way; and so on with every sort of mental effort which is carried out long and intensely enough.

Going to the moral field, we have examples of men originally without virtue, who have been fortunate enough to meet quick and hard Karma as the result of their iniquities; they have heeded, and deliberately, often with much difficulty, set themselves to remember their lessons in time of stress, and to act consciously in the proper direction. After a time the learning is forgotten, but the habit of rectitude remains. And the more the specific lessons are forgotten, the more dependable becomes the habit, the more unassailable the character. So with any fault which one cognizes, and sets his will to overcome. Thus character, which is habit, can be traced from its inception in experience, followed by memory, from the lowest physical principles to the highest spiritual.

The immense range and depth of thought, feeling, and consequent memory is beginning to be suspected by science. Dr. Albrecht Peiper, of the University of Greifswald, believes that the apparent inertness of the newborn baby is not due to lack of receptivity; but that it feels pain, etc., and is affected by it during its future life, even though at the time it has not learned the physical expression of it. He thus admits the priority of mind to the development of the bodily faculties, contradicting the doctrines of materialism, which state that mind is developed but the organs.[1] Dr. J. A. Hadfield, of London University, suggests that a child holds the memory of a scene in his mind until he is able to put it into words; and he knows of such cases reaching back to birth.[2] Dr. Edmond Jacobson, of the University of Chicago, shows that we "think with our bodies;" that in every shade of feeling there is a neuro-muscular discharge.[3] Must not there be, then, an action of *all our principles* for every thought and feeling, memories remaining in the principles to which they are affiliate, and merely leaving a track through other principles as they pass to their own place of permanent record?

As science knows with regard to the body, the material is constantly changing; Theosophy teaches that it changes more slowly with regard to the emotional and mental-emotional principles; it nevertheless changes there also—completely before rebirth. What then is the carrier of those buried memories, which become habit, which become character, which become the physical-mental-spiritual makeup of the man reborn? Moreover, since some people choose to learn their lessons upside down and backwards, becoming steadily worse as a result of the same experiences that make others good, where is any necessity or certainty of progress from life to life?

[1] *The Week's Science,* May 5, 1930.
[2] *Science,* Aug. 3, 1928.
[3] *N. Y. Times,* Feb. 14, 1930.

In point of cold fact, there is, above the lower kingdoms, no such necessity or certainty.

Yet in all men there is an Egoic influence, potent in some, operative to check the descent toward absolute evil in the very worst, and which is independent of the habits of physical life. Its operation may be partially sketched.

Theosophy teaches that the permanent Self, Atma-Buddhi-Manas, the Reincarnating Ego, sees twice in each life-cycle from a sort of cosmic divide. At death, the waters of the past life flow away to the rear, the whole of their currents seen in a flashing panorama. Turning slowly to the fore through the succeeding states, at birth there is a glimpse of the swirls, and pools of the floods of futurity; instantaneous but all-comprehensive. It is also said that, from the vantage-point of these views, there is an Egoic effort or influence tending to cause the man in his future life to profit even by those experiences from which as a person he had reaped nothing good; this influence is an integral part of whatever high aspiration he is born with. Unfortunately with most men it is dwarfed to correspond with the slight influence derived from sleep; a faint reminiscence of "things far-off and long ago," soon obliterated by the turmoil of greed and matter. Thus, all abiding lessons must be learned in the waking flesh; and if the flesh is let become all bad, and such tendencies are carried forward to next life, the Egoic flashes can do little.

Now in the Theosophic literature a very strange aspect of these glimpses appears, which seems not often to be noted. *The Ocean of Theosophy* and *Key to Theosophy*, for instance, state that *at the moment of death* the entire events of the past life are marshaled before the Ego. The *Ocean* further states that this occurs when the person is proclaimed dead, and indicates that it takes place in the brain, which is the last organ to die. Elsewhere it is said that the "dying brain" dislodges memory with a supreme effort, between the last heart-beat and the loss of the last spark of animal heat from the brain. And then we are told in a Mahatmic Letter that the Ego lives over its past life in detail at the moment of entry into Devachan, which occurs only after a sojourn—sometimes prolonged into decades—in the Kamaloka state!

Now to complete a triad of perplexities, the verifiable experience of mankind gives us something else still; the fact that physical disintegration need not even set in, in order for a man in the shadow of death to have an instantaneous review of past life. Men falling from high buildings have had it and remembered it on surviving; men unconscious from half-drowning, but still breathing have had it; men who only thought themselves drowning have had it. The

latest account is that of a gentleman who fell off a dock at the seaport of Los Angeles; upon his account being doubted, he invited the skeptics to try it themselves if they thought him lying!

What is the answer? It is as simple as it is interesting and important. *What kind of memories were experienced?* The recollections of those who have escaped death seem to present simply a panorama of physical pictures without moral lessons or issue; the pictures of the dying present moral concatenations as well as physical events; and at the time of the entry to Devachan, while all is seen, only those experiences tinged with a spiritual aroma remain in the continued recollection of the Ego. Thus it appears that at each disintegration of consciousness there is an absorption or perception by the Ego of the experiences embedded in the departing principle or principles. The glimpse by a man in full strength seems to result from the *anticipation* of death which separates him from physical perception; it signalizes the separation of the physical body from its environment. Real death separates the astral body in turn from the physical encasement which is *its* environment; and separation of the Ego from the astral self, which signalizes the end of Kama Loka, ushers in Devachan. Roughly, then, it appears that at the imminence of death physical pictures are seen and recorded by the Ego; at actual death physical-emotional-mental-moral pictures; and at astral death physical-emotional-mental-spiritual visions. Each time the totality is recorded, to reappear as a totality only as the end of the evolutionary cycle at the threshhold of Nirvana by the inner light of "samma-sambuddh." But only those visions are retained as raw material for the various states of consciousness which are affiliated with the development of the corresponding vehicles. Kamaloka results from the retention of painful and lustful memories; Devachan from the opposite, each working through appropriate vehicles. Only the vast root of the man's being, that which is above all states, retains the totality throughout eternity; the partial recollections, assimilated and become automatic in the various surviving principles, form the basis of the future character of the reborn man.

If retrovision be thus subdivided—and there may be other subdivisions—then must not also the ante-natal previsions be likewise subdivided? If successive complete visions signalize the doffing of successive sheaths of consciousness, must not successive complete visions of the future signalize the putting on of successive sheaths in reverse order? And should not this, for the intuitive, indicate something of the relation *between the Ego and the direction of time?*

Obviously the reason why a man who does not die has only physical memories of his vision is because those are all his brain can

transmit. It would be most interesting to compare the exact recollections of such men with their *characters*—if that were possible. Some might have more of the moral tinge than others. Or to put it in another way—each type of vision might mean the identical events seen through a different vehicle as instrument; so to say from points of view of varying spirituality. In cases where death is not sudden, there is no shock of expectation, and so no sudden panorama while physically whole. It is also a fact that many men meet imminent death without any such flash. The mental and spiritual idiosyncrasies behind this are obscure; but it is known that some men who have seen death more than once but a split-second away, without any visions other than a clear, calm perception of the whole situation of the moment, lived habitually reconciled to, and content with death whenever it might come.

We have seen in reference to the visions of the liberated Ego at the end of the Manvantara, that Nature here as everywhere follows out her eternal reproductions. But as the death-visions and the life-visions find replica there on a vast scale, so they find it on a smaller scale in sleep. The man who is engrossed in the activities of the day will, when silence and darkness cut him off from physical perception at night, tend to pass the day in review; and his dreams tend to deal with the events of that day. *What is not so generally known is that prevision of the coming day—many days—takes place during the emergence of the Ego from sleep.* A wild statement—an overworked analogy? Anything but that. The fact has been discovered by men not Theosophists and contemptuous of everything "occult"; it has been verified by others; and to know it requires but a comparatively simple psychological trick and capacity which can be developed. Explain it? Not so; verily, men by taking thought of what little of the future they can now see, and acting according to that from self-interest, toss sufficiently into confusion their own fates and those of others.

There is only one true way in which to avail oneself of the Ego's perception of futurity. The prevision and the retrovision, whether in sleep, death, or Nirvana, depend upon the various "principles" becoming "lined up" with the Egoic vision, as the lenses of a telescope must be aligned. We all know, or should know, how to align our "principles" or vehicles with the Egoic nature. That nature is essentially divine and wholly altruist; it is the "Heavenly Man" who has need of naught and thought for nothing save the good of all. Who adopts the corresponding modulus of life and labors ever by that, nothing else, will come to that state where he will not be confined to momentary and unassimilable participations in Egoic wisdom, whether in sleep, or death, or Pralaya.

"WHAT FOR?"

IT has been found in working with inquirers that those who have a "leaning toward the occult" do not always make the best workers for the Cause. To recognize that there is a hidden side of Nature is one thing; to learn about that hidden side and make proper use of that knowledge is quite another thing. The representative of one class is disappointed because the Theosophical teachings do not show him how to obtain what *he* desires for *himself* and to possess it more abundantly; the representative of another class believes that the whole world would be better if these truths were more generally known and resolves to do his part in exemplifying and disseminating them regardless of the sacrifices he must make to do so. Often, so very often, have the teachers stressed the fact that devotion to the Cause is of much greater value than intellectual attainments. It will probably be found that in nearly every Theosophical group are some students apparently poorly equipped intellectually but whose effort and example are more productive than those of their better equipped fellows. Strangely enough, many such students ultimately surpass their fellows even in intellectual achievements.

Quite true that Theosophy is "for those who want it," but much depends upon what they want it *for*. True disciples of Theosophy have never been numerous in the world but the dynamic effect of their efforts is sufficient to offset the advantage of numbers with the opposing forces. In every city where Theosophical meetings are held the number of attendants at such meetings is much less than the total of those who attend "occult," "spiritual," "advanced thought" societies and "development circles." Whatever the world possesses of true ideas and ideals comes from the workers of the type represented by the first-mentioned class; what the world has learned from the other class may be told in a few words —nothing of value and much of harm.

The difference in the aims of the two classes is just this; one seeks to learn the Law in order that he may conform to it and maintain equilibrium in the universe; the other seeks to learn *about* the Law in order that he may circumvent it, bend it to his uses and escape its penalty. Groups of Theosophical workers exist because there are individuals who are working for the good of every life in the cosmos; pseudo-theosophical and "occult" societies exist because there are those who have pains in the stomach, or empty

pockets, who are out of work, disappointed in love, envious of their wealthy neighbors, seeking to collect where they have not deposited and reap where they have not sown.

If this were merely an arraignment of pseudo-occult societies and fraudulent methods, it would be out of place here: the argument is that those who have broken away from orthodox cults and isms are not yet ready for Theosophy unless they have accepted Theosophical ideals, while many still bound by the chains of orthodoxy have made greater progress than some merely nominal Theosophists. It will be remembered that H.P.B. classified a certain Catholic priest as a true Theosophist because he sacrificed his life in the service of his suffering fellow men.

From the ranks of the disillusioned adherents of the "occult" societies mentioned come occasional recruits to the Theosophical cause. When realization of their deliverance has dawned, a revolution is wrought in their lives and in the lives of those whom they affect. We need not condemn those who wander astray; we probably have done likewise. It is almost certain that we have done likewise: how else could we have acquired the quality that enables us to recognize the mistakes of others? To those who have learned something of this law, W. Q. Judge speaks significantly in the present connection:

> "This is what Theosophists are working for,—not only to reach perfection themselves but to help all other men to do so likewise. And they should remember that whether they like it or not the laws of life will bring them upon earth again and again until they believe in the doctrine, and acquire aspiration, and turn both into action."

We need not worry about those whose hearts are in the work but whose intellects lag behind: the intellects may catch up. As for those whose intellects alone are engaged with Theosophy, an intellectual perception of Law may lead to a heart interest. The laws of life will take care of all other classes. Meanwhile, students may prepare themselves by study and otherwise to be the better able to help and teach others.

ON THE LOOKOUT

Why Droughts?

Probably to most of those who have carelessly read of the periodic Chinese starvation, the cause seems to be the crowding of too many human beings into territory too much subjected to humidic vicissitudes. Those who have looked deeper into the matter have discovered that those territories originally were well able to support their present populations, or numbers even greater. It was the ruthless deforestation of the land in disregard of the immediate consequences of flood and drought; the reckless gutting of the fertile soil, which was the proximate cause. The whole course of American history has followed the same path of ignorant, relentless greed, in brazen defiance of repeated scientific warnings. Some recent droughts are due *directly* to the fact that deforestation has been unchecked. And the same course is being followed throughout the West. The lush, moist forests of Washington, Oregon, and the California timber lands, the great preservers and distributors of rainfall, are being reduced to riven, rocky deserts as fast as greed, armed with steam-driven bandsaws, can accomplish the crime. In and about Southern California, the ax has been so effectively supplemented by careless matches and cigarette-butts that a country which at the coming of the white man had enough water for all needs, has become a waste of sand, rock, and dry chapparal bushes where not artificially irrigated; either by water pumped from depths fatally increasing year by year, or brought at cataclysmic cost from ever-increasing distances across the desert. As yet realization and consequent agitation are only in bud as to California, hardly existent in the Middle West.

Lessons

It cannot be said that the great droughts are an unmitigated evil. They are shaking American megalomania, the "spoiled child" idea that we are for some inscrutable reason favorites of Nature, very energetically indeed. They are thrusting in our faces the fact that millions of our farmers, whose alleged "prosperity" has been the flaunted banner of American self-satisfaction for decades, actually at all times live less than one year away from starvation—but little more secure than the Chinese hordes whom we smugly pity; and this in the presence of advantages of transportation and distribution undreamed-of in China or in India, her sister in sorrow.

Last but not least, it is impossible that those who now suffer famine on their own account will again read of Chinese and Indian hunger with the heartless self-congratulation to which we have been accustomed. The essence of the Brotherhood of Man may be distilled from the milk of impersonal human pity. While ten million were dying of hunger in Shensi Province last year, the granaries in that territory of ours which now suffers, were bursting with unsalable foodstuff; and in the Dakotas wheat was being burned as fuel up to within months of the present time. There is no record that any persons of importance in a country which boasts in season and out of season of its magnanimity and resourcefulness, ever thought of doing anything about it.

What Produces Rain?

Among other enigmatic and suggestive remarks in Judge's *Ocean of Theosophy,* is the statement that Adepts "can tell why the rain falls and what it falls for;" a saying on the surface as gratuitous and meaningless as the one immediately following it—since to modern conceit the full answers appear to be known.

But ever and again through the ancient writings occurs the strange teaching that "rain is produced by sacrifice." Many tortuous attempts have been made to read into this mystic meanings which would not too much affront Western materialism and its contempt of "superstition." But those who are acquainted with the remarkable phenomena produced by the Hopi rain-dancers and their kin in various parts of the world, and who have made some attempt to correlate physical human history with internal states of the mass mind, are apt to see in it an extremely literal meaning—regardless of what else may in fact lie concealed there. The "elemental powers"—a term which has suffered equally from materialism and superstition—are said to be the "nerves of nature," and the "connections between mind and matter" in the human body. But in fact, if their invisible roots lie in the human brain, their branches lie widespread through all natural phenomena. And the latter are the mirrors which, acting over time and space, faithfully reflect back to man his waves of communal thought. The thought-powers of those beings who have since become constituents of human consciousness, having first formalized and aggregated the planet physical as well as metaphysical, man himself remains ever since indissolubly connected by "magnetic" ties with every particle of that matter upon which he depends for food. His surpluses and lacks are merely the outward effects, seemingly conveyed by sundry material means, of his tightenings and slackenings of those ties.

The planet holds plenty for man, who is its creator; but he who assigns in his mind a starveling place to his fellow, projects upon the great screen of Maya the replica of that place for himself.

THE GREAT AMERICAN SERFDOM

Readers may, perhaps, have forgotten the ancient institution of serfdom from which the great Alexander, one-time Emperor of Russia, delivered his agriculturists. In effect, under that system, the agrarian worker was simply as much an appurtenance of the soil as the hoes, shovels, and rakes which he used. When lands were sold, the workers went with them, and escape was severely punishable. It goes without saying that the sustenance allowed them was barely sufficient to maintain life, and to them was allotted no hope of brighter things.

The recent great droughts in America have to some extent shocked the public by a revelation of the vast numbers of American farmers who live habitually only a year from penury, their fate suspended season after season upon the fragile fickleness of the rainclouds.

But in spite of the vociferous politics which have been played with "farm relief"—each remedy worse than the disease and each remedy worse than the last—the real state of the American farmer seems to have dawned only upon some few of his own number; and those too inarticulate to frame their case.

The last census shows that the great majority of the American people have abandoned the land for the miasmas of the cities. There have been two misapprehensions current regarding this change: one, that it has been voluntary—due to the "lure of the city"; the other, that thinning of the farm population would result in higher prices for farm produce and greater ease for those remaining on the land. Nothing could be further from the truth in either case.

NEED IN THE MIDST OF PLENTY

In point of fact, the development of machinery which enabled the single farmer to produce food for thousands, forced him off the land by millions into the uncertainties of life in factories producing for the most part non-essentials, and in which, therefore, employment hangs upon the breath of the public whim. As to the farmers remaining—it is not generally known that the farm population *has remained stationary for seventy years,* in spite of the great increase of the nation. It is somewhat better realized that there are still too many of him, since farm staples are largely

now selling at less than the cost of production.

Soil-Bound

This is only the cumulation of a condition which has steadily been growing for years; so that farmers have piled mortgages upon their lands, both mortgagor and mortgagee under the delusion that distress could but be temporary. On the contrary, it is becoming clear that so far from being temporary, it is steadily deepening; and there is no sign whatever that it is curable under the present relation of farming to the economic situation. The average farmer thus struggles under an insupportable load of debt and a sisyphus stone of anxiety. If he produces less in order to raise the price, he not only has to see a heavy investment in machinery rust away half-used, but the prices remain the same because of the tactics of others who continue to produce the maximum. If he desires to escape to the status of a free workman, he can do so only at the cost of abandoning the savings of a lifetime which are represented by his farm, for the uncertainties of an unaccustomed and perhaps terrifying industrial life. As if this were not enough, he has to bear the burden of exorbitant prices for the things he consumes.

Spreading Ills

The helpless prey of his machines, exploited, in his unorganizable state, by every selfish interest in the country, bound to his profitless lands as helplessly as was the Russian serf—there is perhaps no class of civilized humanity which faces a more disquieting future; a future into whose cul-de-sac it is being daily wedged more tightly. And yet he is—as proclaimed by his "defenders," more prolific of words than of deeds—the backbone of the whole social order. The effects of his troubles are, agreeably to Karmic law, fast spreading to his oppressors. The 27,000,000 of him, to begin with, represent a formidable purchasing power, the practical destruction of which during past months has had a deadly effect in prolonging the present "hard times" through the nation. Great manufacturing interests depend almost wholly upon farm prosperity—in many cases the same interests which have destroyed that prosperity by their political tactics. During past years there has grown up a heavy capital investment in farm mortgages—often representing the life savings of the mortgage holders. Now in many cases the interest on these has become unpayable; foreclosure means that the mortgagee will have on his hands a dead investment of unsalable,

profitless, and heavily taxed land; he is thus sinking with the one upon whom he formerly profited, as helplessly as any parasite must perish with his host. And he in turn has his fortunes bound up with a vast circle of finance. In fact, to analyze the varieties of dry-rot which are spreading through the whole American social system as a result of the oppression of the men upon whom the lives of all depend, would form a study in Karmic action too involved for any treatment here. What the end will be, no man can say. One fact that is certain, however, is that bitter resentment is growing apace; and that the farmer, once considered a strong barricade against communism, is lending a ready ear to its arguments, and that in increasing numbers. He is being pushed to the point where no worse state is conceivable to him. What that means, is writ large on the blood-smeared pages of social history. Undoubtedly he will have better, if temporary times, at various cycles in the future. But that he is ultimately doomed in his present status is a foregone conclusion.

COMMUNISM IN AMERICA

Up to the time that "hard times" set in during the closing months of 1929, as the result of a cycle of unrestrained greed, doctrines of social upheaval—represented principally by communism—had been for years almost submerged. It is said on the authority of the Communist party itself that there were only 12,000 active members in good standing in our borders; or one in ten thousand inhabitants!

How many have added themselves thereto during succeeding months, is not known. Based upon observation of the tides of popular feeling, the number may already have increased several hundred per cent. What *is* certain is that sympathizers, open or covert, rich or poor, in high and low places, have augmented with tremendous rapidity. Many who for various reasons dare not or care not to engage actively in propaganda, wish well to the more militant; others, once opposed, have now become neutral.

Harry Carr, a columnist of the *Los Angeles Times,* remarks:

> No fooling. The United States is filled with people in a dangerous and hysterical mood. The Reds see this as their chance.

AN ILLEGALLY ABROGATED CONSTITUTION

Now in fact, the laws which some States have passed—notably California—while worded against overt criminal acts of radicals,

in reality are so administered and construed as to operate against the mere peaceful dissemination of the doctrines themselves.

As an example of the sinister confusion of mind which exists in some quarters, it has been advocated that all public school teachers be required to take the Oath of Allegiance, whether native-born or not; the object being to "put an end to the teaching of communism in schools!" There is no teaching of communism in public schools; but if there were, the teacher thereof could so teach to his heart's content without being disloyal in word or thought to any article whatever of the Constitution or the law of the land—so long as he refrained from advocating violence, revolution, or other crime under the statutes. And the only manner in which that fact could be done away with would be an Amendment to the Constitution—which in effect would be its total destruction—identifying the national policy with the present system of industry in the same manner in which it is identified with the representative system of government. It is not impossible that we shall see many such attempts, open or covert, successful in practice if not in law, precisely as the Constitution, which expressly forbids religious discrimination and State religion, has been identified in the minds of the ignorant with the Christian religion. But it is certain that it is the duty of every right-thinking person to resist subversive efforts at crystallizing in the law of the land *any* economic system; particularly one which, under a machine regime, is becoming impossible. Their success simply means that when the vast organic changes which are inevitable do arrive, they will come, not through orderly political and economic evolution, but with a maximum of blood and violence. Is this what our "Red"-haters desire? It is what they are working for.

What Price Communism?

It is a strange spectacle to see such horror of principles, which, under other names, have long been solidly embedded in our economic system. The control of railway rates by government commissions, now so universal in States as in the National Government, is in actual effect making employees and stockholders alike employees of the State; and this control extends, in California, even to the positive act of *ordering* improvements. The wide distribution of shares among employees and the public by power companies and others, enlisting the allegiance of the voters and thus making those com-

panies an unrecognized but powerful portion of the Government, is another example. And by an odd paradox of history, Herbert Hoover's attempts of 1929 to secure coordination among the industries of the nation, though extra-legal and impotent, was in effect an attempt to apply in the interests of the people, the same principles to industry as a whole, which have been applied to the railroads. And by no sophistry or evasion can those principles be set in any category other than communistic! Is it possible that our "statesmen" and "industrial leaders" are so abysmally stupid that to label communism something else is to divert their hatred? It seems impossible to avoid that conclusion. But if it is as simple as that, the present tactics of Communist leaders smack considerably more of emotionalism than of practicality.

WEAKNESS OF COMMUNISM

A workman under a communistic system—call it by any name you wish—may receive his compensation either regardless of individual capacity and effort; or by merit and piecework. Reports out of Russia conflict as to how far these methods overlap there. In this country, the communistic employees of the railroad, and their communistic stockholders, as in the case of the power corporations, are on a piecework basis. Side by side with them, however, are those other communistic systems which are composed of the direct employees of the governments. These, while nominally paid by merit, in point of fact actually are compensated in considerable disregard of merit. And everyone who has had direct experience of governmental work knows that real efficiency under government employment can be obtained only from that high and rare type of employee whose joy in work is the primary cause of his efforts. Some of these work for sums ridiculously small in comparison with their abilities. If a majority of the race were composed of such, communism would work satisfactorily—but so would any other system. The attitude of the average workman under government employment, may be taken to represent his probable attitude under State Communism.

That attitude explains the great amount of forced labor which the Russian leaders have seemingly found necessary, as well as the low efficiency of their industries. Their troubles are only a magnification of the difficulties encountered by every conscientious Government executive. Communism along such lines, pending the evo-

lution of a new race—which in fact Russia is trying to develop by intensive education—can only be the road to a mediocre dead level of effort and ambition, with commerce carried on by a species of slave-driving. But communistic principles can be and are being put into effect in ways implied above.

Inevitabilities

The modern world has become connected in all its parts by such complex and delicate ramifications that the fortunes of one are increasingly the fortunes of all; and the inevitable answer to community of fortunes is community of control by one means or another. We have to choose ultimately between some sort of dictatorship and "the New Order of the Ages"—which will not be communism, or any other system now known, but something beyond and different; to be comprehended, perhaps, only by the Theosophist, and by the Theosophist who in sweat of brow and agony of mind has learned to apply the "New Order" in his own business affairs. And let no man underestimate the soul-wrenching difficulty of success in that under the present state of things.

Meantime machines, which have drawn men willy-nilly into an infinite network of communal ties, thus teaching them harshly and by force the commonalty of fortunes, which has hitherto been ignored, and so enforcing by ineluctable means the practice of Universal Brotherhood, may from being his present self-created curse become his self-created salvation.

Significant Juxtapositions

On March 4, 1931, the report of the Wickersham Crime Commission was published, setting forth the detailed activities of 330 Chicago gangsters, with their sources of revenue; among other encouraging information was the statement that the notorious "Al" Capone occupies a suite of fifty rooms in carrying on his business, which is succintly described as "vice—gambling—booze and beer." (*L. A. Times,* Mar. 4, 1931).

On the same date a car was observed entering Los Angeles from the east, carrying a printed placard reading "From Chicago and Proud of It." A few days before, "Big Bill" Thompson, under whose regime the Al Capone type of industry has risen to its present magnificent heights, was renominated for the Mayoralty of Chicago.

At about the same time, statistics were released by the press showing that smug, self-righteous Los Angeles now has the highest crime rate per capita in the United States—and that means on the planet. Likewise a photo of Al Capone enjoying himself on his yacht in Florida appears in the press.

Why is it that criminal activities so well known to the authorities that they can be detailed with more accuracy than could those of any honest business, flourish without seeming interference from anyone? Why is it that murderers and robbers seem able to run their own sweet way until they fall foul of the income tax law or some anti-parking ordinance? Why is it that a Mayor whose government permits these things should remain in high favor with his people—a people being bled white, high and low, by organized crime?

What chance is there for the machinery of civilization to continue, even haltingly? Well, it depends. Primarily the wave of crime was rooted in the "prosperity" of which we have boasted. The above quoted periodical notes that during January there was a marked falling off in crime for a thousand cities of the United States. Unequivocally, up to that date, January, 1931, had been the hardest and most grinding month, economically, that the nation had known for many years. It is possible that after sufficient maceration in the jaws of circumstance, we may again acquire a measure of the grace of honesty. It is possible that the limit of endurance of the comparatively honest part of the populace is approaching.

A NEW ARISTOCRACY?

And then again, it is possible that we shall become hardened to a criminal regime just as we have become hardened to the annual slaughter committed by the automobile. When crime becomes of sufficient importance financially, it ceases to be crime; just as some activities of many corporations, for which poor citizens would go to jail, are not only considered legitimate but even praiseworthy.

In point of fact, unless we weather the turn successfully—and the time for choice grows short—we shall be in for the type of government which Italy especially, and most of Europe in general, enjoyed during the Dark Ages. That is to say, government carried on as a side issue by organized gangs, incorporated and unincorporated.

The treatment vouchsafed the Chicago citizen of today by his gangsters is, if anything, an improvement on that given the peasant by the medieval lord of the castle, the British country nobility of the seventeenth and eighteenth centuries, the Boyars of Catherine's time, the French aristocracy of 1775, or even the Russian landowners of pre-Soviet days.

Gangs hold the reins of government in many of our cities; there would be nothing either novel or surprising in their bursting through the frayed pretenses of democratic control, assuming the pomp and panoply of recognized suzerainty. Such was the origin of the "divine right" as applied in most historical countries. From one end to the other of Europe the royal families originated in outright brigandage. There were once "Divine Dynasties"; from whose title the "divine right" was borrowed. Through increasing corruption of the people, such Egos found it fruitless to incarnate longer, and the empty shell of righteous government fell into foul hands.

Crime and Intelligence

According to the press of Feb. 7, 1930, Judge Thomas M. Cotter, of Detroit, released figures on mentality which are supposed to have some significant relation to the source of crime. One hundred convicts were selected for investigation, regardless of sex, age, and condition. Two were found insane, thirty-three were feeble-minded, twenty-five had low intelligence, thirty-seven exhibited "deviations in personality"—whatever that may mean—and only three were found to have "no essential defects."

Now such investigations, with their inevitable interpretations, are worse than useless. They are dangerously misleading and in many cases bring shallow thinkers to the conclusion that nobody is in jail of his own fault. In the first place, since not one in a hundred criminals is ever convicted—Chicago, we believe, has something like 250 murders to one conviction—to judge the capacity of criminals by the inmates of a jail is as childishly absurd as to gauge the ability of business men in general by examining one hundred typical bankrupts. Such tests are doubly worthless when not compared with similar ones on the population at large. The nearest approach to this which has ever been had was during the war; and the general average of the population was not found so very much better. What would be the results of similar tests made upon one hundred representative jurymen!

CONTRADICTION FROM EXPERIENCE

For wisdom about prisons and prisoners one should look to tho who have lived with and among convicts rather than to theori and doctrinaires; and such nearly always have a different view.

For instance, Lewis E. Lawes, warden of Sing Sing, remar acidly that the ideas about "criminal types" are all "bunk." (*N York Times Magazine,* Aug. 11, 1929). All mankind, he thinks, potentially criminal under certain circumstances. The outer tra are no index of inner constitution. Only eight per cent of crimin get into prison, and these are no worse than "good citizens" w escape on technicalities. No one is "born" to crime; heredity m predispose, but weakness is seldom compelling. The "duality human nature" finds expression in many ways, and recogniz crime is only one of its channels. Many "bad boys"—such as P mier Ramsay—were merely expressing non-conformity to artific rules. He gives many figures and historical instances to substan ate his remarks; among them is the rather drastic one that mo criminal laws are framed from expediency rather than from co science; "society does not care much about ethics."

HONEST MEN, STILL

Now this last is another way of saying what one often hears that society produces crime by its bad example and the bad con tions it sets up. This is true but only partly so. There are plen of men who manage to stay honest under much greater pressu than that which causes others to enter crime; and it is notable th neither health nor intelligence is a preponderant factor. But in vidual Karma cannot be disentangled from the mass; and society guilty, primarily because of its own deep-seated selfishness. Cri is nothing in the world but selfishness carried slightly beyond t point which the mass of selfish people consider mutually safe a tolerable. Until society learns the rule of "all for one and o for all," coupled with a true understanding of the *dual nature man,* there will not be much betterment. In a recent issue of popular magazine is an article written from much experience wi criminals as persons, including particularly diabolical murde It appears that such beings *normally* present all the traits of ev amiable humans. The problem will never be solved or even a proached without the Theosophical explanation of the origin a nature of the *duality.*